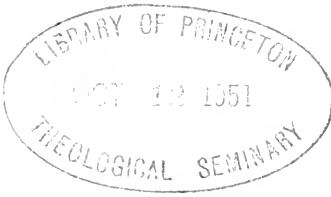


Congregational Churches

Massachusetts
General Association

Extracts from the Minutes
1822

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Congregational Churches Mass.

EXTRACTS

FROM THE

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS,

ASSEMBLED AT

SPRINGFIELD, JUNE 25, 1822.

BOSTON:

PRINTED BY CROCKER AND BREWSTER, NO. 50, CORNHILL.

1822.



GAYLORD BROS. Inc.
Syracuse, N. Y.
Stockton, Calif.

MINUTES

OF THE

GENERAL ASSOCIATION OF MASSACHUSETTS.

THE General Association of Massachusetts, convened at Springfield, Tuesday, June 25, 1822, at five o'clock, P. M. and continued its sessions until Thursday evening.

Rev. HEMAN HUMPHREY, *Moderator.*

Rev. ALFRED ELY, *Scribe.*

Rev. RICHARD S. STORRS, *Assistant Scribe.*

MEMBERS.

Rev. Messrs.	Ralph W. Gridley,	}	Berkshire Association.	
"	"			Heman Humphrey,
"	"	Benjamin Woodbridge,	}	Mountain.
"	"	Rufus Pomeroy,		
"	"	Solomon Williams,	}	Hampshire Central.
"	"	Payson Williston,		
"	"	Timothy M. Cooley,	}	Hampden.
"	"	Alfred Ely,		
"	"	Stephen Crosby,	}	Brookfield.
"	"	Jason Park,		
"	"	*Eber L. Clark,	North Worcester	
"	"	John Codman,	}	Union.
"	"	Richard S. Storrs,		
"	"	David Oliphant,	Salem and Vicinity.	
"	"	Sylvester Holmes,	}	Old Colony.
"	"	John Shaw,		
"	"	Enoch Pratt,	Barnstable.	
"	"	John H. Rice, D. D.	}	General Assembly of the Presbyterian Church.
"	"	John McDowell, D. D.		

* Took his seat the second day.

Rev. Messrs. Luther Hart, } General Association of Connecticut.
 " " Isaac Parsons, }
 " " John Walker, } General Association of New
 " " Rufus Cushman, } Hampshire.
 " " Samuel Austin, D. D. } General Convention of Vermont.
 " " } Evangelical Consociation of
 Rhode Island.

Enoch Hale, *Secretary*.
 Samuel Osgood, Minister of the place.

The moderator opened and concluded the several sessions of the Association with prayer, except the last.

After the reading of the standing rules of the Association, the Rev. Messrs. Hale, Rice and Codman, were appointed a committee of arrangements.

Rev. Messrs. Cooley, McDowell, Oliphant, Walker and Hart, were appointed to receive the reports of the several ecclesiastical bodies forming this Association and connected with it, and prepare from them a general report on the state of religion.

Rev. Messrs. Cannon, Crosby, Holmes, Williston and Storrs, were appointed a committee to ascertain the state of the delegations from this to other ecclesiastical bodies, and to nominate delegates for the next year.

Rev. Messrs. Codman, Fay and Storrs, of the Union Association, were appointed to prepare a Pastoral Address to the churches, to be reported at the next annual meeting.

Rev. Messrs. Osgood, Codman and Shaw, were appointed to audit the accounts of the Treasurer.

The Report of the committee, appointed last year to revise the rules of this Association was read. After considerable discussion, several articles in the Report were recommitted for amendment to Rev. Messrs. Austin, Cannon, Williams, Hale and Fisk. The original Report, as amended, was afterwards accepted.

The Pastoral Address, prepared by a committee of the Berkshire Association, was read and accepted.

PASTORAL ADDRESS.

Dear Brethren, beloved in the Lord,

WE wish now to address you on a subject which cannot fail of being interesting to your hearts, the revival of religion in the places where you live. The

subject has doubtless occupied your thoughts, and perhaps has excited many prayers and efforts. We are sure you will hear us with attention, and we trust be willing and prompt to adopt and execute the measures which shall be proposed. All experience as well as Scripture shows, that if the work of the Lord is revived, the Lord must revive it. The heart is too hard to melt at human touch. But the same experience and Scripture show, that if the work of God is revived, it will be revived through a blessing on means. Thus saith the Lord God, promising good to his chosen, I will yet for this be inquired of by the house of Israel to do it for them. Permit us then, Brethren, to propose to you some measures, to be adopted, in dependence upon divine grace, with a view to promote the revival of religion.

1. Then we propose that you all meditate deeply upon the importance of this subject.

Since you named the name of Christ, how many of your brethren, who used to meet you in the circle of prayer and at the table of the Lord, and who engaged with you in plans and efforts of benevolence, have fallen asleep! In a little time your days will be numbered and finished. If then God does not revive his work, the churches must dwindle and ultimately perish, or be filled with unconverted and unholy men. And all those that live and die in sin must be miserable for ever. The sufferings which they will endure from the rage and rancor of indignant and ungratified passions, from the accusation of conscience, from the sight and execration of companions, and absolute despair of relief; from the worm that never dies, and the fire that is never quenched, are beyond conception. Can you bear that your dearest kindred, your neighbors, your fellow-creatures, should go to a hell so awful, without making all possible efforts to deliver them? And should they be converted, they will not only escape this accumulation of evil, but ac-

quire the favour of God, and enjoy blessedness to the extent of their faculties throughout all eternity. But in contemplating the importance of the revival of religion, we are not merely to consider the happiness which will accrue to the subjects. We are to bring into the account their increased usefulness, and the bearing of their conversion upon the cause and kingdom of God. They will enlarge, strengthen, and edify the church, will adorn all the relations of life, will extend a virtuous and blessed influence over society, will honor God, their Creator, Redeemer and Sanctifier—they will also be the instruments of converting others, and of preparing them to convert others in their turn, and all those who shall be converted through their instrumentality will share with them the glories of heaven. The immediate effects of a revival are exceedingly happy—the future and ultimate effects are immense and glorious.

2. Let every thing be removed from you which is calculated to prejudice the minds of men against religion, and to stay the influences of the Spirit. Christians may do many things, which will injure the cause of their blessed Master. If they sink into stupidity, unconverted men will be likely to draw the conclusion, either that there is no such thing as religion, or that it is a reality of no considerable value. If they become worldly in their conversation and pursuits; if they neglect on trivial grounds the ordinances of the Gospel, if they are backward in supporting divine institutions among themselves, or in aiding the plans in operation for sending them abroad, it is no marvel if sinners are prejudiced against religion. All coldness, disaffection and uncharitableness among Christians, all open contention and overt acts of wickedness, have a mischievous influence. These things also, being criminal in the sight of God, provoke him to withhold his spirit. We entreat you therefore, brethren, to stir up your minds to duty. Be not con-

formed to this world, but be ye transformed by the renewing of your minds. Banish from you the risings of suspicion, envy, jealousy, and every evil passion. Abhor that which is evil, cleave to that which is good. Let that purity of temper and life be sought by you which existed at Jerusalem, when the Lord added to the church daily such as should be saved. Walk in the fear of God, and in the comfort of the Holy Ghost, as the churches in Judea and Samaria did when they were multiplied.

3. In whatsoever things you have been unfaithful, humble yourselves before the Lord.

Good people, the best people, have much to humble them. Perhaps childhood passed wholly away, perhaps youth, and considerable portions of manhood, before any holy emotions were cherished towards their Maker and Benefactor. When they were the servants of sin they were free from righteousness. And how have they lived since they were converted to God? Very differently from what they once did, and very differently from the rest of the world; for they that are Christ's have crucified the flesh with its affections and lusts. But they have not loved, served and glorified God to the extent of his law. No day has passed over their heads in which they have done nothing amiss. No relation has been sustained with all that faithfulness, and no service has been performed with all that spirituality, which God has required. How many opportunities for prayer, reading, and meditation, for pious conversation, and for doing good, have been omitted? Were they favored with such discoveries of the purity and majesty of God, of the holiness of his worship, and the strictness of his law, as were vouchsafed to Job, Isaiah, and Paul, they would have occasion to adopt their confessions. We entreat you then, Brethren, to review faithfully your past exercises and lives, and wherein you find any deviation from the will of God, humbly confess them. To judge ourselves, is the way not to

be condemned with the world. It is the way to obtain the favor of God; for he resisteth the proud, but giveth grace to the humble. And we would affectionately recommend to the brethren, to set apart seasons for the purpose of humbling themselves privately before God. Where there is a pious family we recommend that they humble themselves before God as a family. And we recommend furthermore to the brethren of the churches, that they meet together as a body for this purpose. When Daniel understood that the time for delivering the people approached, he set his face unto the Lord his God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes. His pious brethren, doubtless, followed his example.

4. We propose to the brethren, to address their fellow-creatures, who are without the pale of the church on the subject of conversion to God.

Out of the abundance of the heart the mouth will speak. If Christians feel the worth of the soul, how can they mingle with their fellow-creatures from day to day, and say nothing to them on the things of the kingdom of God. We do not think it desirable that Christians, in conversation with the unconverted, should dwell on the more abstruse and difficult points of theology; much less that they should dwell on mint, anise and cummin. The great subject which we would have them present before sinners has been named, conversion to God. This stands directly connected with their everlasting welfare; and they must experience it or be lost. This must be urged. Far be it from us, however, to intimate that we would have the brethren assume a stern and dogmatical air in their addresses. This would be more likely to excite disgust than to secure attention; and in the result would probably defeat the object intended. Nor would we have their addresses take a controversial cast. This would probably lead the persons addressed to take the attitude of opposers. The simplicity,

earnestness, and affection with which Andrew addressed Peter, and Philip Nathaniel, as stated in the first chapter of John, is a specimen of the manner in which we would have the brethren address their fellow-creatures; a manner the least likely to excite passion and opposition, and the most likely to produce seriousness, conversion, and salvation.

In this manner Christians individually are bound to address their fellow-creatures. Nothing can absolve them from their obligation to do it. This leads,

5. To another measure which we would propose to you, and that is, to call upon God earnestly and importunately to revive his work. "O Lord, revive thy work, in the midst of these years make known, and in wrath remember mercy." Every thing should prompt you to pray for this blessing. It is a blessing of inconceivable importance to the church and to the world. It is one which involves more than any other, the glory of God, and the extension and honor of his kingdom. It is one which God is preeminently willing to grant; and for the consistent bestowment of which, provision is made by the mediation of Christ. It is one which God has granted in answer to prayer in instances innumerable. While waiting for the promised out-pouring of the Spirit, the disciples continued at Jerusalem with one accord in prayer and supplication. They were engaged in this service when the day of Pentecost arrived, that memorable day on which three thousand souls were convicted and converted. Brethren, God is more ready to give his Holy Spirit than you are to ask it. Do you then wish to have the churches to which you belong enlarged? Do you wish to have your relatives and neighbors brought into the kingdom? Do you wish to see the millennial day approach? Then pray him with whom is the residue of the Spirit, to revive his work. Are you fearful of an increase of error and vice? Then lift up your cries to God to maintain his cause. When-

ever you enter into your closets, let it be your prayer to God that he would revive his work. Let this be a part of your supplication, morning and evening in the family. If two or three of you meet together, do not separate till a prayer is offered to the Almighty. Let praying circles be formed for the express purpose of imploring the revival of religion. Let the church also be gathered together to pray before the Lord, that his name may be hallowed, that his kingdom may come, and his will be done on earth as it is in heaven.

Beloved brethren, you cannot do without revivals. If, after adopting the measures we have proposed, you fail of the blessing intended, we entreat you to pursue them. Resolve, as churches and as individuals, "for Zion's sake we will not hold our peace, and for Jerusalem's sake, we will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth"—"And now blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen."

It is expected that the above address will be read to each church and congregation in connexion with the General Association, by the minister or some other suitable person.

Rev. Dr. Rice, in behalf of the General Assembly of the Presbyterian church, having presented a copy of the revised edition of the constitution of that church, to this Association, accompanied by some very appropriate remarks, the following vote was passed by the Association:

Voted, That while we most sincerely reciprocate the feelings of Christian affection, expressed by Dr. Rice in presenting the Constitution of the Presbyterian Church, to this body, the thanks of the Association be presented to the General Assembly, for this

token of their regard; and that the Secretary communicate this vote to the stated Clerk of that body.

It being ascertained that the gentlemen appointed to preach the Associational sermon, would probably fail, a committee was appointed to select a preacher. Dr. Rice was selected, and consented to preach.

Some communications were submitted from the committee appointed last year to consider the expediency of forming a union between this body and the General Synod of the Dutch reformed church. These communications were committed to the Rev. Messrs. McDowell, Oliphant and Gile, to report before the close of the present session.

Wednesday afternoon. At two o'clock attended divine service. The sermon was delivered by Rev. Dr. Rice, from 2 Cor. v, 14, 15. "The love of Christ constraineth us," &c.

The thanks of the Association were presented to the preacher, for his excellent discourse.

After public worship, the narratives on the state of religion were read.

The committee for the nomination of delegates to the ecclesiastical bodies with which this Association is connected, made their report. After taking and counting the ballots on the several nominations, it appeared that the following delegates were duly appointed, viz.

To the General Assembly of the Presbyterian Church, to meet at Philadelphia, on the third Thursday in May, 1823.

Rev. Messrs. John Woodbridge,

" " Oliver Cobb.

" " Jonathian L Pomeroy, } Their substitutes.

" " Cyrus Mann, }

To the General Association of Connecticut, to meet at Windsor on the third Tuesday in June, 1823.

Rev. Messrs. Samuel Osgood,

" " Jonathan Grout.

" " Elijah Dexter, } Their substitutes.

" " Eliakim Phelps, }

To the General Association of New Hampshire, to meet at Pembroke, on the first Tuesday of September, 1822.

Rev. Messrs. Rufus Pomeroy,

" " John Codman.

" " Roswell Hawkes, } Their substitutes.

" " David L. Hunn, }

To the General Convention of Congregational and Presbyterian ministers in Vermont, to meet on the second Tuesday of September, 1822.

Rev. Messrs. Daniel A. Clark.

" " Experience Porter.

Rev. Messrs. Thomas Shepard, } Their substitutes.
 " " David Oliphant, }

To the Evangelical Consociation of Rhode Island, to meet on the second Tuesday of June, 1823.

Rev. Messrs. Samuel Ware,
 " " Vinson Gould.
 " " Elias Cornelius, } Their substitutes.
 " " Sylvester Burt, }

The committee on the communications respecting an union between this body and the Dutch Reformed church, reported a recommendation, that a committee of three be appointed by this Association, to meet a similar committee on the part of the General Synod of the Dutch Reformed church, if they think proper to appoint such a committee; and that the committee on the part of this General Association have power to agree upon a plan of correspondence, which plan it shall be their duty when formed, to report to the General Association for their adoption or rejection; also, that the Secretary of the Association communicate to the Moderator or Secretary of the General Synod, notice of the appointment of this committee. This Report was accepted—and the Rev. A. Hyde, D. D., J. Lyman, D. D. and H. Humphrey, were appointed the committee recommended in the Report.

Reports of delegates from this Body to other ecclesiastical bodies were presented and read.

Voted, That the next meeting of this Association be holden at New-Bedford, on the fourth Tuesday in June, 1823, at five o'clock, P. M. at the house of Rev. Sylvester Holmes.

Voted, That the Berkshire Association be requested to furnish the Preacher for the next year.

At nine o'clock, Thursday morning, the business of the Association was suspended to give opportunity for the Domestic Missionary Society to hold their annual meeting. In the Afternoon, after the sermon delivered by the Rev. Mr. Codman, before the Domestic Missionary Society, the Association united with the church, with other ministers, and many members of other churches in the celebration of the Lord's supper.

Rev. Messrs. Storrs, Gile and Codman, were appointed a committee for the purpose of making such extracts from the minutes of the meeting as they shall judge expedient, and to see that they be published in the usual form: and further, that they procure the insertion of such as may be most interesting to the public in the Boston Recorder, and other papers.

Voted, That the thanks of this body be presented to the Rev. Mr. Osgood, and to the first church and congregation in Springfield, for the Christian kindness and hospitality which they have manifested during the present meeting of this Association; and to the choir of singers for their generous services, their highly satisfactory and distinguished performances.

The Report of the Auditing committee on the state of the treasury, was read and accepted. This committee recommended the assessment of seventy-five cents, on the members of the several associations connected with this body.

The committee appointed to draft a general Report on the state of religion, presented the following Narrative, which was read and accepted.

NARRATIVE

Of the state of religion within the limits of the General Association of Massachusetts, and of other bodies in connexion with it, during the last year.

Each passing year confirms this great promise of the New-Testament, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." All the peace and order in the churches, all the comfort and spiritual growth of Christians, all the stability and enlargement of the empire of holiness, are to be attributed to the influence of Jehovah the Spirit. The period in which we live is truly eventful. "Revivals of religion" have imparted a feature to the present age, which gives it a peculiar interest.—In reviewing the past year, while we would very deeply lament the formality and failures of professing Christians, and the errors and vices and affecting stupidity of many impenitent sinners, we would record, with devout gratitude, the special tokens of the divine presence. The Churches within our bounds are generally tranquil and prosperous. Upon a number of our Congregations, divine influence has seemed to descend like the silent dew of heaven, and not a few have been deeply impressed with a sense of the importance of spiritual and eternal things.

From the Berkshire Association, consisting of twenty Churches, we have received animating intelligence. Fourteen of these, viz. Pittsfield, Stockbridge, West-Stockbridge, Lenox, Lee, Great-Barrington, Sheffield, Egremont, both Churches in New-Marlborough, Sandisfield, Tyngham, Lanesborough and Williamstown

have been blessed with the special influences of the Holy Spirit; and it is charitably hoped, that there have been nine hundred converts, of whom between six and seven hundred have united with the Church. The revivals in all these Churches began with Christians, and first became manifest by an unusual spirit of prayer. Among the apparent means of this extensive and interesting work, the most distinguished in connexion with the preached word, were days of fasting and prayer, meetings of inquiry, quarterly meetings for special prayer and the instruction of baptized children, and visits of committees appointed by the Churches to go from house to house. All the Churches in this Association are united in sentiment and prosperous.

In the Mountain Association, consisting of twelve Churches, there has been no special attention except in Washington and Hinsdale, and in the latter place, it has been much injured by sectarian influence.

From the Franklin Association we learn, that in Conway and Ashfield, the spirit has been poured from on high, and in the former place eighty and in the latter fifty, have hopefully become the subjects of renewing grace. There is but one vacancy within the limits of this Association, but several in the vicinity, in some of which a strong desire for religious instruction is manifested.

There have been no revivals, the past year in the Churches composing the Hampshire Central Association, yet additions have been made to most of them. Attendance on public worship is general and uniform. The Churches, with the exception of two or three, are supplied with pastors, and are distinguished for order and harmony. The number of communicants in nine Churches is 2047, of whom 612 belong to the Church in Northampton.

The Hamden Association is composed of eighteen Churches and twelve pastors. The whole number of

communicants is two thousand one hundred and fifty-five. During the past year 140 have been admitted to the Churches, and there has been a revived attention to religion in Granville, South-Willbraham, Long-Meadow, and especially in Tolland. The first Church in Springfield, and the Church in Monson, take up a collection at every communion, for the benefit of their poor, and particularly to aid the benevolent operations of the day; and several of the Churches have adopted a uniform confession of faith.

The Churches in the Brookfield Association have occasion for thankfulness, that the converts in the late revivals, with but few exceptions, are stedfast in the faith, and persevering in the duties of religion. One Church has formed itself into a Missionary Society and raised, the past year, one hundred dollars, in addition to its usual contributions. Another Church, in connexion with several members of the Society, is cultivating a field of five acres, the proceeds of which are to be devoted to the objects of the Education Society. There have been revivals in Greenwich and Oakham. To the church in the former place, fifty-five have been added, and to that in the latter eighty-six.

The Union Association comprises sixteen churches. There have been no recent revivals of religion, but there have been some additions to most of the Churches. An increasing firmness and zeal are visible among Christians, in their attachment to the cause of evangelical religion; and there is reason to believe that truth is advancing. Several ministers have been engaged in a plan of pastoral visiting among the Churches, for the purpose of more extensive and intimate acquaintance, and thus to produce a mutual and more lively interest in each other's prosperity. Some good effects have been already perceived, in consequence of adopting this plan, but not sufficient to test its usefulness. A union prayer-meeting of different denominations, has recently been established, which has in-

spired new hopes, and stimulated to new efforts, for a revival of religion. There is a perceptible increase of that enlightened, manly and Christian spirit, which must be relied on as the chief instrument of opposing and overcoming those fatal errors, which yet wear a threatening aspect to the Churches in Massachusetts.

The Association of Salem and vicinity has been diminished by the withdrawing of those members whose religious opinions differ from those of the majority. It now consists of fourteen members. No revivals have been experienced, yet some have been added to most of the Churches. They are generally distinguished for good attendance on the means of grace, and for harmony and brotherly love. Popular errors are making no progress. The plan of visiting Churches, adopted by the Union Association, has been pursued here, and with good effect. A union of different denominations for prayer has also been effected, and with very flattering prospects. So great has been the interest in this union, that the meeting-houses have been opened for the accommodation of the assemblies, and many have attended from the distance of five and even ten miles.

The Old Colony Association comprises seventeen churches, five of which are destitute, and four of these unable to support the gospel without the aid of Christian benevolence. On their borders there is an extensive moral waste. Yet during the year two destitute Churches have settled evangelical ministers. No particular impression is made by the prevailing errors of the day. Harmony prevails among the pastors, and some additions have been made to the Churches. Much has been done for the education of pious young men. Three who are now in their collegiate course, and others who are preparing for College, are supported principally by these Churches. A conference of Churches for special prayer has been established, and with good effects.

In the Worcester North Association are seven Churches, all of which are supplied. There is an increasing attention to the means of grace, and the friends of religion are more decided. Refreshings from the presence of the Lord have been experienced in Fitchburg, Ashley, and Winchendon, and 130 are the hopeful subjects of divine grace. Of these, sixty or seventy are in Winchendon, and youth are principally the subjects.

The Barnstable County Association contains nineteen Churches, all of which are supplied except two. The number of communicants is about three thousand. Since 1808 most of the Churches have experienced revivals, some of them have shared richly in this blessing, and have been greatly strengthened and built up in the faith. Of these Churches, one is an Indian Church, under the pastoral charge of Rev. Mr. Fisk, consisting of about twenty members; and the congregation in connexion with it comprises about three hundred and fifty Indians and colored people.

It may be remarked in general, respecting the Associations within our bounds, that the monthly concert is attended and collections taken up;—Sabbath schools are instituted and weekly conferences held;—and the various charitable objects receive increasing patronage, from contributions, and from the avails of female industry, and of missionary fields. The Theological Institution at Andover, is in a very prosperous condition, and contains 132 students. May it continue to enjoy the smiles of heaven.

Within the bounds of the General Assembly of the Presbyterian Church, are extensive sections of country, especially on their frontiers, which are destitute of the ordinances of the gospel. From these wastes of Zion the Macedonian cry is heard, *come over and help us*. Faithful ministers to break unto them the bread of life, are greatly needed, and cannot be obtained. But where the means of grace are stately

enjoyed, they are manifestly accompanied, in a greater or less measure, with the influences of the Holy Spirit. The monthly concert is generally attended. Much zeal is manifested in the promotion of Sabbath Schools, Bible Classes and Catechetical instruction. Baptized children and their parents are in many instances, convened and reminded of the solemn obligations imposed upon them by their baptismal covenant. In several Colleges, especially Union and Hamilton, there is a large number of pious students. The Theological Seminary in Princeton, continues to enjoy the smiles of the head of the Church. The general interests of evangelical piety are advancing, and not a small number of Congregations have been refreshed by copious effusions of the Holy Spirit.

The Delegates from Connecticut report, that within the last two years, nearly one hundred congregations have participated in special revivals of religion, and more than three thousand have been added to the Churches by profession. The Churches generally are favored with peace; and although the great revivals have in a degree subsided, yet we are cheered with the knowledge, that, in some places, God is still manifesting his grace, in multiplying converts unto Christ. Benevolent operations are continued and evidently owned of God. Yale College is in a highly flourishing condition. It numbers more than three hundred students, of whom about one hundred are professors of religion. The charity Students, from forty to fifty in number, are respectable for scholarship, and by their exemplary conduct, exert a salutary influence on the morals of the Institution. In this connexion we would notice, and that with deep and heartfelt grief, the lamented death of Professor FISHER, who perished in the Ocean on the coast of Ireland! This mysterious and truly affecting dispensation of Providence has cast a gloom over Yale College, and deprived our country of one of her brightest ornaments. Earnestly and

devoutly would we lift up our hearts to God, that this event may be sanctified to the Seminary, and to all the friends of science and of religion!—The Foreign Mission School in Cornwall contains thirty-three Students, twenty-six of whom are hopefully pious, and nineteen have already made a public profession of religion.

In our survey of the state of New-Hampshire, while we pause to weep over many desolate places, where delusion and moral darkness prevail, we are happy to find that, in some of these wastes, evangelical pastors have been recently settled, and in others the labors of faithful Missionaries are well received, and productive of good effects. The last meeting of the General Association at New-Ipswich was succeeded by a revival of religion in that place, and in this blessing several other places have participated. The concert of prayer is generally attended and religious charities are encouraged. Where the gospel is stately preached, there is an increasing conviction of the importance of experimental religion.

From the State of Vermont the religious intelligence communicated, is peculiarly animating to the friends of Zion. While the various charitable institutions, and especially the Juvenile Missionary Society, are extending their operations, there is much evidence that these efforts to enlarge and beautify the city of our God, are not unsuccessful. The College in Middlebury, has been blessed with the influences of the Spirit, and two thirds of the students are numbered among the friends of religion. In about fifty towns there have been, during the past year, powerful revivals of religion, and above two thousand and five hundred have been added to the Churches. "Who are these that fly as a cloud and as doves to their windows."

In conclusion the General Association would exhort the Churches to GO FORWARD. There is much to animate the hopes, and encourage the efforts of Chris-

mans. The present is evidently an era of light. The efforts of Christian benevolence are steadily advancing, and he who has called forth these efforts, is directing them to a glorious issue. There seem to be clear signs, that the predicted time is approaching, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Who ever witnessed such a great system of beneficence as we now witness? Who ever witnessed such an extensive union in prayer? And who, since the first ages of Christianity, have had, the privilege to record such powerful and extensive revivals of religion? May we not even now say, "Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will rejoice and be glad in his salvation."

Voted, That the thanks of this body be presented to the Moderator, Secretary and Scribes, for their faithful and laborious services, during the present session.

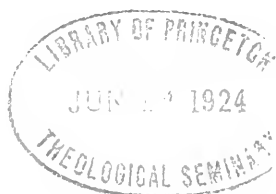
The meeting was closed by singing the 102d psalm, and uniting in a prayer offered by the Rev. Mr. Cushman.

HEMAN HUMPHREY, *Moderator.*

ALFRED ELY, *Scribe.*

RICHARD S. STORRS, *Assistant Scribe.*

FOURTH



ANNUAL REPORT

OF THE

BOARD OF DIRECTORS

OF THE

✓
MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY,

AND THEIR

ADDRESS TO THE PUBLIC.



BOSTON:

CROCKER & BREWSTER, PRINTERS,

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1892.



REPORT

OF THE

MASSACHUSETTS DOMESTIC MISSIONARY SOCIETY.

THE Domestic Missionary Society of Massachusetts, held its fourth annual meeting at Springfield, June 27, 1822.

The meeting was opened with prayer by the Rev. Mr. Humphrey, who, as Moderator of the General Association, presided on the occasion.

The Report of the Directors was read by the Scribe of the Eastern Executive Committee, accepted, and committed for publication.

Officers were then chosen for the ensuing year, viz.

Rev. THOMAS SNELL, *Secretary*,
SOLOMON STODDARD, Jun. Esq. *Treasurer*.
Hon. JONA. H. LYMAN, *Auditor*.

DIRECTORS.

Rev. ALVAN HYDE, D.D.	JOSEPH WOODBRIDGE, Esq.
“ THEOPHILUS PACKARD,	DAVID MACK, Esq.
“ ISAAC KNAPP,	Hon. EZRA STARKWEATHER,
“ SAMUEL OSGOOD,	NATHANIEL SMITH, Esq.
“ JOSHUA CROSBY,	Hon. JOHN HOOKER,
“ JOHN FISK,	Col. ISRAEL E. TRASK,
“ SAMUEL WALKER,	Gen. SALEM TOWNE, Jun.
“ SERENO E. DWIGHT,	Hon. NEHEMIAH CLEVELAND,
“ JOHN CODMAN,	Hon. WILLIAM REED,
“ RICHARD S. STORRS,	Dea. JOSIAH SALISBURY,
“ OLIVER COBB,	HENRY GRAY, Esq.
“ JOHN WOODBRIDGE,	Dr. JESSE WHEATON.

Rev. Warren Fay, and Rev. Professor Stuart, having been appointed last year by the Board, to preach on this occasion, and both being prevented from attending the meeting—the Rev. J. Codman was requested by the Directors to

deliver the annual sermon. He accordingly delivered an appropriate discourse from Hosea iv, 6, "My people are destroyed for lack of knowledge."

By the audited accounts of the Treasurer, and the Receiver of the Eastern Executive Committee, it appears, that including a balance on hand, June 26, 1821, of \$355,30, the amount received in contributions and donations is, \$1,045,64. The expenditures amount to \$750,02½. Cash in the treasury, \$295,61½.

REPORT OF THE DIRECTORS.

AGREEABLY to the provisions of the constitution of the Domestic Missionary Society of Massachusetts, the Board of Directors would respectfully submit the following report of their operations during the past year.

At the last annual meeting of the Board, it was deemed expedient for the more effectual attainment of the great objects of the Society, to organize two Executive Committees, instead of one—and to divide the commonwealth into two districts, the Eastern and Western, making it the duty of *each* of these committees to direct the operations of the Board in the districts respectively assigned to them. Although some inconveniences are incident to this new arrangement, especially while it is not perfectly understood by the Christian public, yet it is believed that ultimately, its advantages will become apparent in the increased facility and efficiency of operations founded upon it.

In the Western district, your Directors have done as much to build up waste places, and strengthen feeble churches, as their limited funds would justify them in doing. In November last, they gave a commission to Mr. T. H. Fowler, to perform four weeks service in the towns of Leyden and Orange, Franklin county, leaving it to his discretion to extend the mission two weeks, if circumstances required it. The principal part of this time was spent in Leyden, where

the people expressed great satisfaction in his services, and much gratitude to the Society for the attention paid to them in their destitute state. They contributed fifteen dollars to the funds of the Society, and requested him to inform the Board that they would raise fifty dollars the present season, for the treasury of the Society, wishing that their destitute state might be considered, and that they might receive all the assistance that could be with propriety rendered them. Accordingly, Mr. Fowler has since been directed to labor with them six weeks, and to encourage them with the assurance that if the funds of the Society will permit, they shall receive further aid.

The following parishes in this district have been assisted by the appropriation of the annexed sums from your treasury. Egremont has received seventy-five dollars, Holland and North Wilbraham, fifty dollars each; Agawam and Feeding-hills, two hundred and fifty-nine dollars. This last sum was paid for missionary labor performed in those places the preceding year, and was principally reimbursed by contributions from the two parishes. We are gratified to state, that in this instance, the object of the Society has been most happily realized. For many years the members of these parishes were as sheep scattered abroad, having no shepherd. In Agawam, the Congregational church had become extinct, and those who were attached to that denomination, felt themselves too weak even to make an effort for securing the regular administration of the word and ordinances. In Feeding hills, a congregational church existed, but having been long destitute of the ordinances of the Gospel, it had dwindled almost to nothing—there were only two male members and about eight females in it. The assistance afforded these parishes by the Domestic Missionary Society, was accepted with thankfulness, and inspired them with new life. Great exertions were immediately made by benevolent individuals in Agawam to raise a fund to pay their proportion towards the sup-

port of a regular ministry. Their efforts have been crowned with success. About three thousand dollars have been funded, and Trustees have been incorporated to manage it. The remaining part of two hundred and fifty dollars, (being one half of the salary of the minister of the united parishes) is generously supplied by an individual within the parish. The zeal of the people of Feeding hills, is not less ardent than in Agawam. They have become obligated to pay by subscription, the sum of one hundred and ninety dollars for ten years; and they have been encouraged to expect the sum of sixty dollars, annually, from the funds of the Society, for the same term. Having thus made the necessary provision for the support of a minister, these united societies, in October last, with great unanimity invited the Rev. R. S. Hazen to settle with them in the work of the gospel ministry, and he was accordingly ordained. A church was previously formed in Agawam, which is now flourishing, as is that also in Feeding hills. The two churches contain about fifty members. Great harmony prevails, and Mr. Hazen's prospects of usefulness are very flattering. It has been judged proper to be thus particular in this case, because it may be considered a fair exemplification of the beneficial tendency of the Society's labors. What *has* been done in these parishes, *may* be done in many others in the commonwealth, by the awakened spirit of Christian liberality and zeal.

In the Eastern district your Directors have not been inactive. The Executive Committee in that district, early applied themselves, after their appointment, to obtain correct information with regard to the waste places around them, and to afford assistance in proportion to the means Providence placed within their reach.

It being represented to the Board, that West Haverhill had long been destitute, and that the friends of Christ there, might be encouraged by the appointment of a missionary to visit and labor among them, Mr.

Caleb Hobart was designated to spend six weeks in that parish. From his report, it appears that he employed his time faithfully, not only preaching on the Sabbath, but visiting from house to house. He found the people, generally, disposed to converse upon the subject of religion. They appeared to expect from a minister, visits suited to the character of a minister. A few individuals were thoughtful and serious. This parish, however, has long remained a moral waste, a desolation in Zion. It has been destitute of a settled minister more than twenty years: during most of which time they have only received preaching occasionally, or at short intervals. The little church in this place dwindled. Christians hung their harps upon the willows, in the recollection of privileges once enjoyed, and sighing, longed for better days. They were much comforted and strengthened, however, by the labors of Mr. Hobart, and expressed a high sense of gratitude to the Domestic Missionary Society, in remembering them in their low estate. They manifested a strong desire to have a settled minister: and it is peculiarly desirable that this people should enjoy such a blessing.

At Fall River, in Bristol county, great exertions have been made by a little band of believers, to erect a house for the worship of God, and with the aid of charities derived from various sources, chiefly by the instrumentality of Mr. Loring S. Dewey, they have so far succeeded as already to be able to occupy a convenient house, reared by their own enterprise and perseverance. Ultimately the rents of the pews are expected to maintain a minister, but at present, and for at least three years to come, these rents must be applied to liquidate the remaining debt. It is but justice to the praise-worthy zeal of some individuals in that destitute region, to state, that they have done all in their power to repair the desolations of their Zion, that little more can reasonably be expected from them for some years to come, and that they deserve the

patronage and aid of this Society in an eminent degree. The population of the village is annually increasing, by the establishment of extensive manufactories, and it will be readily understood that the *character* of this population is such as to render the location of a faithful and influential minister among them exceedingly desirable. Under the direction of the Eastern Committee, Mr. Dewey has performed ten weeks missionary service among them the past year.

Various causes, which it is unnecessary to detail, have contributed to weaken the congregational church and society in Carver, Plymouth county. It is sufficient to say, that for five years they have been destitute of a stated ministry. Their meeting house was, three years since, taken down, and from the difficulty of selecting a suitable scite for another, together with the poverty of the society, it was not till within the last half year that efficient measures were taken to rebuild it. At present, encouraged by the hope of realizing some assistance from the Domestic Missionary Society, in the support of a minister, they are making strenuous efforts to rear a house for God, and, with a degree of unanimity that is highly honorable to their Christian spirit, are advancing to the completion of the work. Mr. Charles D. Pigeon has been employed six weeks among this people—and they have been encouraged to expect fifty dollars per annum, for five years to come, in case they settle among them an approved minister of Christ.

The parish contains about three hundred souls, of these not far from fifty are professors of religion.

In the parish of upper Beverly, the church has been reduced within a few years from thirty-two male members to seven, and from more than forty females to twenty. The Rev. Daniel Oliver, who has been employed by the Directors, in this parish, has succeeded in healing difficulties, and promoting a spirit of union and effort. He remarks, that what the Society has done for them has given a considerable spring to

their exertions, that they have laid a tax this year of two hundred dollars, and have voted at their parish meeting, their thanks to the Domestic Missionary Society: he concludes by expressing his opinion, that if the meetings can be kept up, the parish will be saved from ruin.

It is well known that there are several churches in the commonwealth, and that the number appears to be increasing, who have had to contend with peculiar difficulties in continuing among themselves, the ministration of the word and ordinances, agreeably to the usages of our venerable fathers. While the Directors feel the liveliest sympathy with them, and earnestly commend them in their arduous struggles to the benevolent notice of the friends of truth, they have to lament that the resources of the Treasury have been for the past year so limited, that they have been able to afford assistance but in one instance, and that only to the small amount of twenty-five dollars, to the church in Sandwich, under the pastoral care of Rev. Mr. Hunn.

With such a view of the destitute parishes in this commonwealth as your Directors have derived from much inquiry, and no slight examination, they feel authorized to state, that with the small sum of fifty or seventy-five dollars annually, some of them might be immediately built up, and supplied with the gospel ministry. Without such assistance they must long remain in their present unhappy condition.

So far as we can gain information, we are happy to say, that the destitute parishes, generally, are much engaged to make provision for the regular support of the gospel, according to their ability. They are looking with deep anxiety to the Domestic Missionary Society. They are hoping and praying that their brethren in Christ, who are more highly favored, will look upon their afflictions, and commiserate them in their desolate condition. The success which has attended the exertions of the Society in several instances, has

excited an animating hope in their bosoms that they shall once more be blessed with the gospel. We are persuaded, that if the churches could witness the warmth, with which many destitute societies plead for a little assistance, we should not long be under the painful necessity of saying to them,—‘we pity your situation, we would gladly relieve you,—but we have no funds.’ Such answers we have been obliged to return in several instances.

If your Directors might be allowed to suggest any thing by way of advice, it would be, that more efficient measures be adopted to bring the wants of destitute parishes before our churches, that more particular statements of the doings of the Society be published, with a suitable address, and be circulated throughout the commonwealth, and read in the churches, and that contributions be recommended to be made annually.

It is our happiness to be assured, that the interests of the Society are growing in the affections of the pious throughout the state. It needs only to be more generally known to obtain increasing patronage. In this age of benevolent effort, while the enlightened Christian regards with growing interest, the pitiable condition of the distant heathen, he will not surely overlook the immortal souls, perishing for lack of knowledge, within the borders of his own beloved commonwealth. While the charity of the Gospel is as extensive as the wants of humanity, he will never forget—*that it begins at home.*

ADDRESS.

TO THE CHRISTIAN PUBLIC.

DEAR BRETHREN,—Allow the Directors of the Domestic Missionary Society of Massachusetts, once more, to plead before you the cause of our feeble churches and waste places. To do this with the more happy success, we would first present you with a sketch of the rise and progress of the Society, whose concerns we have the honor to manage under the great Head of the church.

This Society originated in the General Association of Ministers in this state. At their annual meeting in the town of Belcher, 1817, they appointed a numerous committee from the different sections of the commonwealth, to take into consideration the expediency of establishing a Domestic Missionary Society: and in case they should deem it expedient, to form and report a constitution. In September following, the committee met in Northampton: and having taken into view the broken and enfeebled state of many churches and societies within our limits, conceived, that the most effectual aid might be afforded them by a society formed for this very purpose. Accordingly, in June 1818, the committee reported to the General Association, a constitution, which was approved and unanimously adopted. “The object of the Society shall be to assist needy churches, parishes, and waste places, within the limits of Massachusetts.”

The Society being organized, the Directors held their first meeting in Northampton, on the third Wed-

nesday in October, 1818; and without any other funds, than what were derived from a few annual and life subscriptions, immediately began their operations. The measures adopted to ascertain with more precision, the number and situation of destitute societies, resulted in a deeper conviction of the importance and necessity of making speedy and persevering efforts for their relief. Of this description, no less than forty societies were found, whose condition demanded aid from the more favored portions of the commonwealth.

More effectually to repair these waste places in our Zion, the Directors deemed it necessary, especially in view of their limited means, to bring into action all the resources and energies of their destitute brethren—to prompt them to personal efforts to help themselves. As an inducement to vigorous exertions, the Directors pledged their aid to such an extent as the case might require, or their scanty means allow. This mode of operation has been peculiarly successful; while it has cut off all occasion for the parsimonious cry, “Let them help themselves.” The poor, the feeble, the sickly, the afflicted around us, have, by common consent, a claim upon our pity and our help. Why not feeble churches, broken down, oppressed, disheartened; who have seen better days, but are now hanging their harps upon the willows? How does it awaken their joys and animate their hopes, to see their brethren remembering them in their affliction, and helping them to rise from their ruins, that they may again enjoy the ordinances of the gospel, and become vigorous and fruitful branches of the common vine.

But, Brethren, the distresses to which many are reduced by poverty, sickness, and outward calamity, present but a faint picture of the unhappy situation of those who dwell in our moral wastes—without a priest—without a sacrifice—the house of the Lord in ruins, or her doors shut for years—the Sabbath profaned—the rising generation forgetting the God of

their fathers, and becoming strangers to the sanctuary—having no guide in their spiritual inquiries—no comforter in their afflictions—none to visit their sick chambers and dying beds, to present the encouragements and hopes of the gospel. O Christians! Do not their wants excite your commiseration? Do they not demand your prayers, your alms, your efforts? You are full and have need of nothing—you are overflowing with religious privileges—always under the droppings of the sanctuary. Your brethren, indeed, may have erred, and in some measure induced their desolations by inactivity: but still show them mercy, as you would obtain mercy of God. *You* might have been planted in the moral desert, and subjected to all the deprivations and embarrassments of your brethren. Be thankful for your privileges, and express your sense of their value, by laboring to extend them to the destitute. You may thus perpetuate your spiritual advantages, and draw upon you the blessing of many who are ready to perish.

Brethren, what is required of you by the law of love? Were you planted in some of these feeble and waste places of our Zion—where no minister of the cross weeps and prays for the people, between the porch and the altar—where there is no solemn assembly—no one to break the bread or dispense the word of life for your edification—and all these privileges beyond your reach, without the aid of Christian friends—in such a condition, what would be your reasonable desire—what your claim upon the Christian public? Would you think them excusable for being deaf to your cries, or for looking with indifference upon your desolations? Ah, brethren, we know what would be your desires—what your claims—what your urgent requests. We are also convinced what will *now* be your course respecting these feeble, famishing churches—you will remember them in your prayers—you will encourage their hearts and strengthen their hands by your ready contributions, you *will* not—you *cannot*, be

satisfied with saying, Be ye warmed, be ye filled. *We* shall witness, and *they* will soon reap the happy fruits of your increased liberality.

It is seriously believed, that the churches have not attached due importance to the object of this Society, because they have never viewed the existing evil it is designed to remedy in all its bearings. It is a striking fact, that a waste place is rarely to be found alone: others already breaking down, or in ruins, are around it. And why? Because every such moral waste has its baleful influence upon the vicinity, while it affords to disorganizers and the enemies of religious order, a sphere of unresisted and successful action. The march of moral degeneracy and desolation, is not stayed by town or parish lines. When one society is broken down, others are soon weakened, and fall victims to the destroyer. The deadly influence of these is again felt by others. In a course of years, the evil becomes a wide spreading desolation, to which we can prescribe no bounds, without the signal interposition of divine grace, or the special efforts of other churches to build up these ruins of our Zion.

Now, brethren, inquire how your prosperous state can long continue, if these waste places lie unrepai- red, and are suffered to multiply? What will soon become of all our flourishing churches, and united parishes; if this wasting pestilence is not stayed in its progress? What too will become of our liberties, our invaluable institutions, literary, humane, and charita- ble, which have been the boast and glory of the state? Where will the evils of such spreading desolation end, unless with the incense of your prayers and alms, you step between the living and the dead, and stay this moral plague?

We would not confine our address to Christians. We would call upon all the friends of liberty and the state to take a share in this necessary—this laudable work of repairing these waste places, and strengthen- ing the things that are ready to die. Those will hear

this call, who seriously believe, that the institutions which our ancestors established and cherished with so much care, have essentially contributed to our felicity. The prosperity and safety of the state demand the efforts of every patriot. Christianity makes good citizens, as well as good men—supporters of order, as well as of truth. But where should we look for christianity in its influence and fruits, or even its form, if we were to leave unsupported its public institutions? We might, indeed, see its sacred relics, sad mementos of our loss, floating upon the swelling tide of moral desolation.

The work already begun can be accomplished. The sacrifice required is small. The scene of operation is almost under your own inspection. The languishing—the suffering—the perishing lie at your very doors. The largest sum received into the treasury in any one year, has been less than eight hundred dollars. And still many feeble societies have been essentially benefitted; while several, which have long lain in ruins, have resettled the gospel ministry, are daily increasing in strength, and will ere long, require no further aid from others. Where has more been achieved in the cause of order, truth, and humanity with means so small and inadequate? Your charities for needy churches and societies have been judiciously bestowed—how they have thus far been appropriated, you may learn from the annual reports of the Directors.

The continued cries of the helpless, and the importance of the object in view, demand more liberal contributions. Were the Christian public sufficiently awake to the subject, and would they set apart but a small portion of their increase to forward the good work, they would soon witness our feeble churches rising from their ashes, our waste places repaired, and not a church or parish in the commonwealth, but what would be blessed with a spiritual guide, whom they would be able and willing to support. Such an event

could not fail to gladden your hearts, to give new life, strength, and glory to our Zion, and enable us to act with more union, vigor, and effect, upon the more distant and stronger holds of sin.

Christian Brethren, the subject is before you—you hear the cries of the helpless—you see their wants—you feel their sufferings—you will send them relief. Many stand waiting to be your almoners, without money and without price. Supply the means, and the desolation of many generations are repaired. You are acting for Zion, and for Zion's King. To him you must account as his stewards. Never let it be said, "I was an hungered and ye gave me no meat—thirsty and ye gave me no drink." But little is asked of that abundance God has given you; that little is of infinite importance. Do your duty—cheer the hearts of your brethren—honor your Savior—and may the God of heaven replenish your stores and your hearts from his treasures.

"O Shepherd of Israel, thou that leadest Joseph like a flock—look down and behold, and visit" "these languishing vines, ere they die."

Signed in behalf of the Directors of the Domestic Missionary Society.

THOMAS SNELL.

By a vote of the Directors, all ministers in the commonwealth, favorable to the object of the Society, are requested to read the foregoing "Address" to their congregations, and the "Report of the Directors," if they think proper, on an early day, that the Society may become more generally known, and measures adopted to increase its funds, without unnecessary delay.

To the foregoing Report and Address, the Publishing Committee have thought proper to annex the Constitution of the *Massachusetts Domestic Missionary Society*, for the information of those not already acquainted with it, and to revive the recollection of its provisions, in its friends and patrons.

By a reference to the books of the Treasurer, it is found that there are not more than twelve annual subscribers in the whole Commonwealth; and of these, it does not appear that more than two or three have paid more than once. The funds of the Society have been derived almost exclusively from life memberships and Donations.

A list of the Life members will be subjoined. The Donations have been published quarterly in the "Boston Recorder," and would be added here, if the details of the Treasurer's audited account were at hand; but the publication of the Report has been so long delayed unavoidably, that it is not thought expedient to delay it any longer, for the purpose only of republishing those donations. It is hoped that the Report of another year will furnish a much longer list of Benefactors to the feeble churches in the Commonwealth, than the present publication *could* furnish, if their names were all inserted—that many ladies will show their regard to their Pastors, and especially to Him whom their Pastors serve, by making them Life members;—that Clergymen and influential Laymen will exert themselves to obtain annual subscribers—and that the benevolent generally, will testify their sympathies in the afflictions of Joseph, by immediate exertions to enlarge the funds of this Domestic Institution. One Association at least, has recently resolved to make an united effort for this end—and it is believed that the Good Cause would be essentially promoted if the other Associations in the State would adopt a similar resolution without delay.

CONSTITUTION.

1. The Society shall be called the *Domestic Missionary Society of Massachusetts Proper*.

2. It shall consist of the members of the General Association of Massachusetts Proper for the time being, and of such other persons as shall either be duly elected, or subscribe the requisite sum for constituting membership.

3. The object of the Society shall be to assist needy churches and parishes, and waste places within the limits of Massachusetts Proper.

4. Any person may become a member of the Society by subscribing *two dollars*, to be paid annually; and any person a member for life, by paying into the treasury, at any one time, *twenty dollars*.

5. The Society shall meet annually on Thursday in the week of the annual meeting of the General Association of Massachusetts Proper, at 9 o'clock, A. M.

6. Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be *twenty four* Directors; *twelve* clergymen and *twelve* laymen, a Secretary, a Treasurer, and an Auditor; the two last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.

7. The Directors shall meet annually at the time and place of the meeting of the General Association, and at such other times and places, as they shall appoint; and may adopt such rules, and appoint such Committees as they may judge conducive to the object of the Institution. And it shall be their duty to devise means for the support of missions, to appoint, instruct, and, if necessary, to recal missionaries, and prescribe the places where they shall labor; to fix the compensation of missionaries, and to pay them by orders on the Treasurer; and generally, to adopt such measures, from time to time, as they shall judge expedient for carrying into effect the objects of the Society. They shall make report annually to the Society of their proceedings.

8. The Treasurer shall take charge of the funds of the Society, managing them, and keeping his accounts under such regulations, as shall from time to time be prescribed by the Directors.

9. The Secretary shall faithfully record the proceedings of the Directors, and in their name correspond with those persons who may have business to transact in connexion with the Institution.

10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

Per order of the Committee,

JEDIDIAH MORSE, *Chairman*.

LIFE MEMBERS.

SOURCES OF MEMBERSHIP.

Hon. William Reed,	
Hon. Ezra Starkweather,	
Hon. Salem Town, Jr.	
Israel E. Trask, Esq.	
Col. David Mack,	
Nathaniel Smith, Esq.	
Rev. Jedidiah Morse, D. D.	
Rev. John Fisk,	Fem. Cent. Soc. in New Braintree.
Rev. Roswell Hawks,	Fem. Char. Soc. in Peru.
Col. David Mack Jr.	
Rev. John Keep,	
Rev. Wm. G. Ballentine,	
Rev. Daniel Tomlinson,	} Rel. Char. Soc. of New Braintree Brookfield, and North Brookfield,
Rev. Micah Stone,	
Rev. Thomas Snell,	
Elisha Lee, Esq.	
Rev. John Colman,	
Rev. Jonathan L. Pomeroy,	
Rev. Luke Wood,	
Rev. E. Phelps,	Rel. Char. Soc. in New Braintree and vic.
Henry Gray, Esq.	
Rev. D. L. Hunn,	Benev. Soc. in Sandwich.
Rev. S. Holmes,	Mon. con. in New Bedford.
Rev. John Crane, D. D.	Fem. Cent. Soc. in Northbridge.
Rev. Warren Fay,	Fem. Aux. Char. Soc. in Charlestown.
Rev. Otis Lane,	Females in Sturbridge.
Rev. Gardner Hayden,	Ladies in Egremont.
Rev. Oliver Cobb,	Ladies of his parish in Rochester.
Rev. Elias Cornelius,	From Mr. J. B. Lawrence.
Rev. Nathan Perkins,	Fem. Cent. Soc. 2d. par. in Amherst.
Rev. Joseph Goff,	} Don. from A. B. & C.
Rev. Enoch Pond,	
Rev. Ralph W. Gridley,	Fem. Cent. Soc. in Williamstown.
Hon. Lewis Strong,	
Rev. Jonathan Homer,	By Ladies.
Rev. David Jewett,	By Ladies.
Rev. Samuel Dana,	By Ladies.
Rev. B. B. Wisner,	By Ladies.
Josiah Salisbury, Esq.	
Mr. Nathaniel Willis,	By Ladies.
Rev. Sereno E. Dwight,	New year's Gift from his Soc. in Easton.
Rev. L. Sheldon,	Ladies in his parish.
Rev. S. P. Williams,	



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